The History of Makkah Mukarramah

By

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Expansions to the Masjidul Haraam through the ages
KEY:
The area of the Masjidul Haraam during the time of the Quraysh
Expansion during the period of the second Khalifah Umar - 17 A.H.
Expansion during the period of the second Khalifah Umar - 17 A.H.
Expansion by Abdullaah bin Zubayr - 65 A.H.
Expansion by Abu Ja'far Mansoor Abbaasi - 137 A.H.
Expansion by Muhammad Mahdi Abbaasi - 160 A.H.
Expansion by Mu'tadhid Abbaasi - 284 A.H.
Expansion by Muqtadir Abbaasi - 306 A.H.
Expansion by King Abdul Azeez Saud - 1375 A.H.
Expansions by the Custodian of the Holy Mosques King Fahd
The first Saudi expansion to prepare the roof for salaah - 1406 A.H.
Expansion of the Masjidul Haraam - 1409 A.H.
The courtyards surrounding the Masjid are prepared for salaah - 1412 A.H.

Author's Foreword

الْحَمْدُ للّٰهِ رَبِّ الْعَالَمِينَ وَ ألصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ الأَنْبِيَاء وَ المُرْسَلِين،
وَ عَلٰى آلِهِ وَ اَصحابِهِ وَ مَن تَبعَهُم بِاِحْسانٍ اِلٰى يَوْمِ الدِّين أَمَّا بعد

The religious and historical significance of Madinah Mukarramah can be judged from the fact that the Creator of the universe has selected it to be the location of His most sacred house, the Kabah. This blessed city was home to Hadhrat Ismaa'eel υ and his mother Hadhrat Haajar رضي الله عنها. Countless Ambiyaa عليهم السلام and pious servants of Allaah have undertaken journeys to visit the House of Allaah. The city houses the Masjidul Haraam in which the rewards of a single salaah is multiplied by one hundred thousand. The city also has the honour of being the birthplace of the final Rasul Hadhrat Muhammad Rasulullaah ρ.

خلیل و ذبیح و حبیب خدا کا   وہ مولد وہ منحر ، مقام ، اللہ اللہ

It is here that the well of Zamzam its located, the water of which is better and more blessed than the waters of the universe. Besides the above, there are numerous other historical places in Makkah that multiply its significance. Inshaa Allaah, the forthcoming pages will bring these details to the readers.

Many past and modern scholars have written books on the history of Makkah. However, many are so old that they do not discuss the recent expansions while others are so voluminous that purchasing them and reading them is beyond most readers. Others discuss only certain specific locations and are insufficient to quench the reader's thirst to know more. Nevertheless, all these books discussing this sacred place have been extremely beneficial to history students when they were required. May Allaah reward the authors abundantly for their efforts.

Some of my friends in Makkah and several others have requested me to compile a book that discusses past and present historical data concerning Makkah, which would be precious provision to visitors and an invaluable gift to those who love the Haram.

Therefore, despite my inadequate knowledge, I have embarked on the task, pinning my reliance only in the Exalted Being of Allaah. In purusing through the works of past scholars and studying the research of contemporary academics, I have done my level best to present this compilation as a bouquet of flowers to those wishing to read about the Haram. I have also attempted to connect historical data to Qur'aanic verses, Ahadeeth of Rasulullaah ρ and incidents of the Sahabah ψ and Taabi'een that relate to this 'Blessed Land'. Only Ahadeeth that are classified as *Saheeh* and *Hasan* have been quoted together with their references.

I have also quoted facts directly from their sources and made information clearer by decorating the book with pictures of important places, diagrams and graphs.

It is also necessary to point out that there are sometimes discrepancies in the measurements given in the books of past scholars. The reasons being:

- The unit of measurement they used was the *Dhiraa* (arm's length) and there is a difference of opinion about its computation
- The methods they used to measure varied
- They differed in their starting and ending points of measurement. For example, while one historian started from Masjidul Haraam to measure the distance between Ji'irraanah and Makkah, another started his measurement from where the built-up area of Makkah ended.

These differences amongst the earlier scholars contributes greatly towards the discrepancies found in the works of current writers. Nevertheless, in this book we have done our best to ensure that measurements are as close as possible to the facts. Of course, perfect knowledge is only with Allaah.

I would be guilty of a grave ingratitude if I do not thank all those who have assisted me through their du'aas, sincere advice and

encouragement. A special thanks goes out to respected Jaawid Ashraf Nadwi who has translated this book from Arabic into Urdu and also to the respected Malik Jameel Ahmad and Aqeel Muhiyudeed.

I cannot omit to thank Allaah for granting me the ability to complete this Noble task. Whatever is correct stems from the abounding grace of Allaah and whatever is flawed comes from my inadequate knowledge. My supplication is that Allaah honours this effort with His happiness and makes it a means of my salvation in the Aakhirah. Aameen.

A humble plea is extended to all readers to remember the worthless author of this book and the honoured translators in every du'aa they make, especially at the sanctified sites.

وَ صَلَّي اللهُ وَ سَلَّم و بارك عَلى نَبيِّنا وَ وَ حَبيبنا مُحَمَّدٍ τ وَّ عَلى آلِهِ أجمَعين

Muhammad Ilyaas Abdul Ghani

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

The Location of Makkah Mukarramah

Makkah Mukarramah is located in the west of the Kingdom of Saudi Arabia. It is situated at the foot of such a valley in the Hijaaz region that is completely surrounded by mountains. The area that is low-lying and level is called Bat'haa (بَطْحَاء) and the area to the east of the Masjidul Haraam is known as Ma'laa (مَعْلاة – 'higher ground')[1]. The area to the west and south is called Misfala (مِسْفَلَة - 'lower ground'). Rasulullaah ρ was from amongst those who lived in the Ma'laa area. He was born there and lived there until the time he migrated. To enter Makkah Mukarramah, there are three principle routes, Ma'laa, Misfala and Shubaykah.

The latitude of Makkah Mukarramah is 21° 25' 19" N while the longitude is 39° 49' 46" E. Its height above sea level is more than 300m and it is situated at the centre of the globe.[2]

The Virtues of Makkah Mukarramah

Allaah had selected this Blessed city to be the location of His House. It was also here that the final Rasul and guide of the worlds Hadhrat Rasulullaah ρ was born and here also did he begin to announce his prophethood to the world. It is to this city that Allaah has made it obligatory for His bondsmen to travel to fulfil certain rites. It is for this reason that people of Imaan arrive in Makkah from all parts of the world with their hearts filled with love and their appearances exuding humility and submission. They are drawn to this Blessed land with simple clothing, open heads and free from worldly adornment.

The place has been blessed with such sanctity and safety that anyone entering it becomes safe and protected. Even if a person steeped in sin heads there, he becomes cleansed like a new-born baby. There is no other place on earth to which Islaam has made the journey obligatory.

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[1] The Ma'laa area has also been referred to as Hajoon. Hajoon is actually the name of a mountain at the foot of which lies the famous graveyard of Jannatul Ma'laa.
[2] *Haadhi'hi Bilaaduna* (Pgs. 82,83) and *Fadhaa'il Makkah Mukarramah* (Pg.113).

Muslims have been commanded to make Tawaaf (circumambulate) the House of Allaah, something that has no example equal on earth. The Hajar Aswad (Black Stone) and Rukn Yamaani can boast to have been kissed and touched by none less than our noble master Rasulullaah ρ. For Muslims to emulate this is not only allowed in Islaam, but highly recommended.

Makkah Mukarramah is that honoured city, the sanctity of which Allaah Himself takes an oath on. This is found not once, but twice in the Qur'aan in Surah Balad and Surah Teen. In Makkah Mukarramah that the Masjidul Haraam is situated, a Masjid in which the reward of a single salaah is multiplied by a hundred thousand. The city is the location of the Qiblah, a direction towards which every person performing salaah must face. It is that sacred direction which a person relieving himself cannot face towards nor can he face his back towards it. The city also has the privilege of being a place where even intending to do evil attracts a grave warning of punishment from Allaah. The ill effects and punishment for a sin in this holy place is also amplified.

This is that wonderful place that attracts hearts like a magnet. It is that sweet fountain that although providing satisfaction, a person's heart cannot get enough of it. The more a person visits it, the more his heart yearns to return.

The splendid city houses sites where du'aas are readily accepted, where sins are forgiven and where difficulties are alleviated. The city also has the honour of being a place of safety for carrying weapons is also forbidden. In addition to this, no Kuffaar or Mushrikeen are allowed here. When Qiyaamah draws near and strife will be tearing the world apart, this special city will be under the protection of the angels and Dajjaal will be unable to enter it.[1]

<u>Here are some Ahadeeth concerning the virtues of Makkah Mukarramah:</u>

1. Standing at a place called Harooza[2], Rasulullaah ρ addressed Makkah saying, "By Allaah! You are the best of all Allaah's lands and

[1] *Zaadul Ma'aad* (Vol.1 Pg.20) and *Shifaa'ul Ghiraam* (Vol.1 Pg.68).

[2] This is a hillock where a marketplace was situated. It is located in front of the house of Hadhrat Ummu Haani رضي الله عنها close to Khiyaateen. The area has now been included in the extension of the Masjidul Haraam and there was a time when one of the doors was named after it. (Ibn Hishaam Vol.1 Pg.346 and Akhbaar Makkah Vol.4 Pg.206)

the most beloved. Had I not been forced to leave you, I would have never done so."[1]

2. Addressing Makkah, Rasulullaah ρ also said, "I love you more than any other city. Had my people not forced me to leave, I would never have taken up residence anywhere else."[2]

3. On another occasion, Rasulullaah ρ addressed Makkah saying, "O Makkah! I swear by Allaah that I am leaving you knowing that you are the most honourable and beloved city in Allaah's sight. If only your residents had never forced me to leave. I would never have to leave you."[3]

4. When the Muslims conquered Makkah, Rasulullaah ρ said, "Allaah had made this city sacred the day He created the heavens and the earth and it sanctity shall remain until the Day of Qiyaamah. Its thorns cannot be broken, its animals cannot be harmed and things fallen on its ground cannot be picked up unless with the intention of returning it to its owner or making public announcements (to locate the owner). It is also forbidden to cut the grass that (naturally) grows here."[4]

   Hadhrat Ikrama says that not harming its animals even refers to removing an animal from the shade so that one may occupy its place.[5]

5. Rasulullaah ρ once said, "There is no city in which Dajjaal will be unable to enter besides Makkah and Madinah. Every street will be lined with angels standing in rows to protect them."[6]

6. Rasulullaah ρ also said, "(On the Day of Qiyaamah) I shall be first to rise from my grave, followed by Abu Bakr and Umar. I shall then go to the people of Baqee and they will also rise with me. Thereafter, I shall wait for the people of Makkah. I will rise from between the two Harams."[7]

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[1] Tirmidhi, Hadith 3925.
2 Tirmidhi, Hadith 3926.
[3] *Majma'uz Zawaa'id* (Vol.3 Pg.273).
[4] Muslim, Kitaabul Hajj – Hadith 1353.
[5] *Akhbaar Makkah* by Faakihi.
[6] Bukhaari, Fadhaa'il Madinah – Hadith 1881.
[7] Tirmidhi, Hadith 3692.

The Names of Makkah as Mentioned in the Qur'aan

1) Makkah

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

It is Allaah Who restrained their hands from you and your hands from them right in Makkah after granting you dominance over them... {Surah Fatah, verse 24}

The word 'Makkah' means 'to eradicate'. The entire area of Makkah is called by this name because it is a place where sins are eradicated. It may also have this name because the land eradicates and destroys any person who perpetrates oppression therein.

2) Bakkah

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

Indeed the first house designated for man *(as a direction to worship Allaah)* **was the one at Bakkah which is blessed and a guidance for the universe.** {Surah Aal Imraan, verse 96}

The word 'Bakkah' means 'to annihilate', 'to completely crush'. The city has this name because it annihilates the haughtiness and pride of tyrants and arrogant people.

Which area is referred to as Bakkah? There are four opinions concerning this:

- Bakkah refers to the specific area where the Kabah is located[1]
- The Kabah and its immediate surroundings is referred to as Bakkah while the rest of the city is called Makkah
- While the Kabah and the Masjidul Haraam are referred to as Bakkah, the rest of the city is Makkah
- Bakkah and Makkah both refer to the entire city and are synonyms

3) Ummul Qura (Mother of all Cities)

وَهَٰذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

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[1] *Al Qaamoosul Muheet, Makkah, Jaami'ul Lateef* Pg.99.

This *(Qur'aan)* **is the Book that We have revealed** *(to you, O Muhammad ε)***, which is most blessed, which confirms that** *(the scriptures)* **which was before it so that you may warn the people of "Ummul Qura" and those around it** *(the rest of the world)***.** {Surah An'aam, verse 92}

وَكَذٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَـهَا

In this manner *(as We have been sending revelation to you, O Rasulullaah ρ)* **did We reveal the Arabic Qur'aan to you so that you may warn the** *(inhabitants of)* **Ummul Qura, and those around her…** {Surah Shura, verse 7}

"Ummul Qura" refers to Makkah. The Ulema have cited four reasons why this name is given:

- This was the very first outcrop of land from which the remainder of the earth spread out. According to past and modern research, this area is located at the very centre of all dry land, making the Kabah the focal point of the earth
- It is the oldest of all cities and therefore aptly the mother of them all
- Because it is the Qibla, everyone faces towards it when performing salaah. The title is therefore apt because the word أم ('Umm') also refers to facing a particular direction
- Its status by comparison to other cities is like the status of a mother to her children[1]

[1] *Zaadul Maseer fi Ilmit Tafseer* (Vol.3 Pg.58), *Majallatul Buhoothul Fiqhiyya* no.29, Pg.122 and *Al Jazeeratul Arabiyya Qablal Islaam* Pg.125.

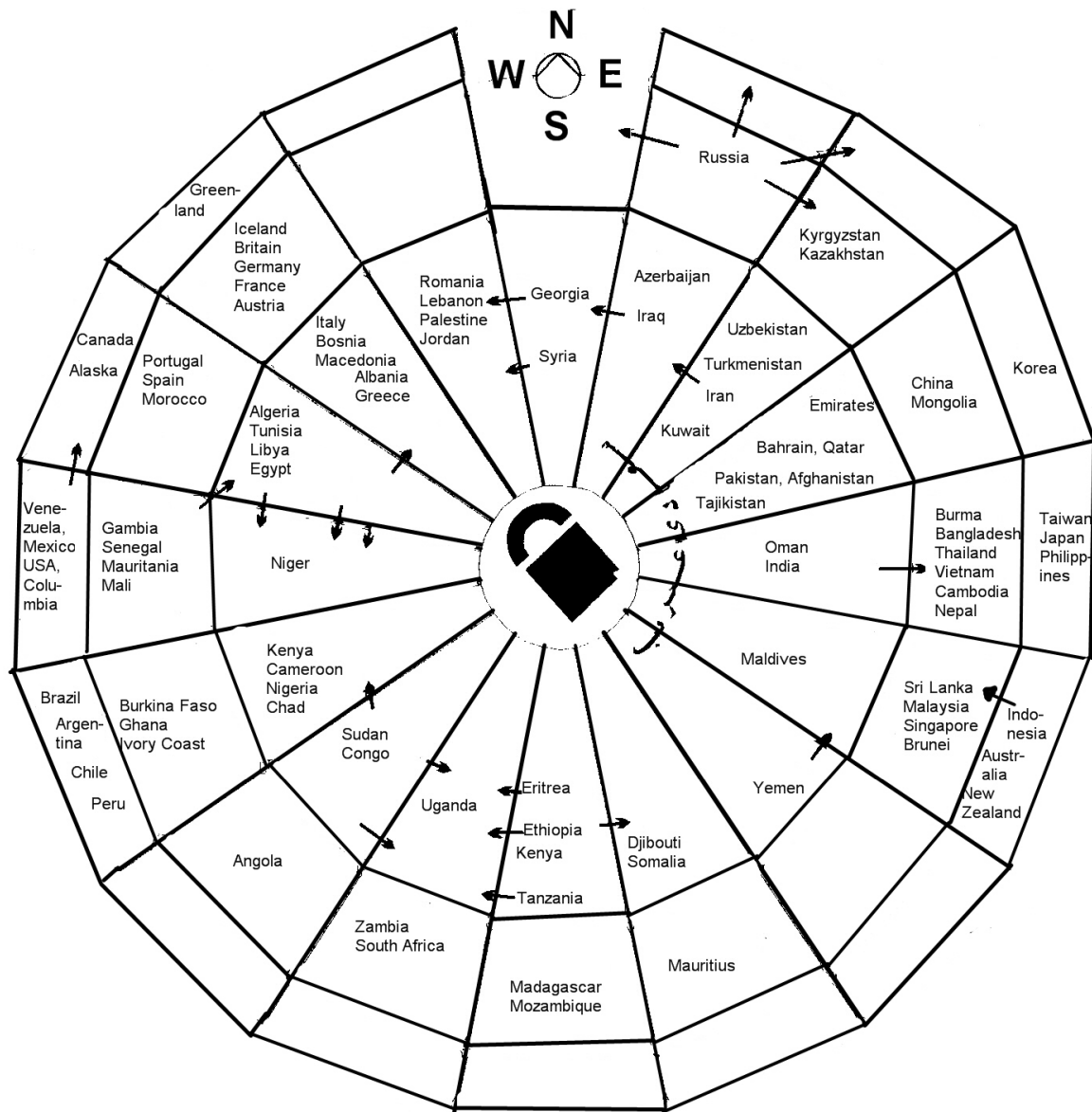
The approximate location of a hundred countries in relation to the Kabah.
They are classified into three categories with respect to their proximity to the Kabah.

4) Al Balad (The City)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَـذَا الْبَلَدَ آمِنًا

When Ibraheem υ said, "O my Rabb! Make this city a peaceful one..." {Surah Ibraheem, verse 35}

لَا أُقْسِمُ بِهَذَا الْبَلَدِ

I swear by this city. {Surah Balad, verse 1}

The phrase 'this city' in both verses refers to Makkah.[1]

5) Al Baladul Ameen (The Peaceful City)

وَهَذَا الْبَلَدِ الْأَمِين

By *(the oath of)* **this peaceful city** *(of Makkah) (Surah Teen, Verse 3)* **!**

Allaama Ibn Jowzi رحمه الله says that during the Period of Ignorance or the era of Islaam, people living in fear and anxiety have always found peace in Makkah. Arabs use the words 'Aamin' (آمِن) and 'Ameen' (اَمِيْن) interchangeably (both translated as 'peaceful').

6) Al Baladah

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا

(O Rasulullaah ρ, tell the people,) **"I have been commanded to worship only the Rabb of this city** *(Makkah)***, Who has made it sacred..."** {Surah Naml, verse 91}

Allaama Ibn Jowzi رحمه الله makes it clear that "this city" refers to Makkah Mukarramah.

7) Haram Aamin

أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا

"Have We not given them a safe Haram..." {Surah Qasas, verse 57}

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا

Do they not see that We have made the Haram a place of safety... {Surah Ankaboot, verse 67}

Throughout the annals of history, Makkah has always been a cradle of safety and peace despite the fact that various cultures and peoples have had control over the region. People have always maintained the practice of entering Makkah in the state of Ihraam and whenever a person had been afflicted by fear, he would always find safety and security there. Not only is Makkah a place of safety for mankind, but for animals and plants as well. When Makkah was conquered, Rasulullaah ρ said, "Allaah had made this a sacred place the day He created the heavens and the earth and it shall remain so until the Day of

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[1] *Zaadul Maseer* (Vol.8 Pg.250).

Qiyaamah. Neither should any plant be uprooted nor any animal harassed."[1]

8) 'Waadi Ghayr DHi Zar' (The un- cultivated valley)

رَّبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ

"O our Rabb! I have settled some of my children *(Isma'eel υ)* **in a valley that cannot be cultivated...** {Surah Ibraheem, verse 37}

Allaama Ibn Jowzi رحمه الله says that the verse refers to Makkah because it was a place where no vegetation or water was to be found.[2]

9) Ma'aad (Place of Return)

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

"*(When Rasulullaah ρ was forced to leave Makkah, Allaah consoled him by saying,)* **Verily, the One Who has made** *(practising and propagating)* **the Qur'aan obligatory on you shall return you to your place of return."**

Hadhrat Abdullaah bin Abbaas τ says that the 'place of return' refers to Makkah, to which Allaah promises Rasulullaah ρ to return.[3]

10) Qaryah

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ

Many were the *(people of)* **towns that were more powerful than** *(the people of)* **your town** *(Makkah)*[4] **which drove you out. {Surah Muhammad ρ, verse 13}**

11) Masjidul Haraam

When the Qur'aan mentions the Masjidul Haraam, it could have one of the following four implications:

- Just the Kabah
- The Kabah together with the Masjidul Haraam, which is the most common and popular inference
- The entire city of Makkah.

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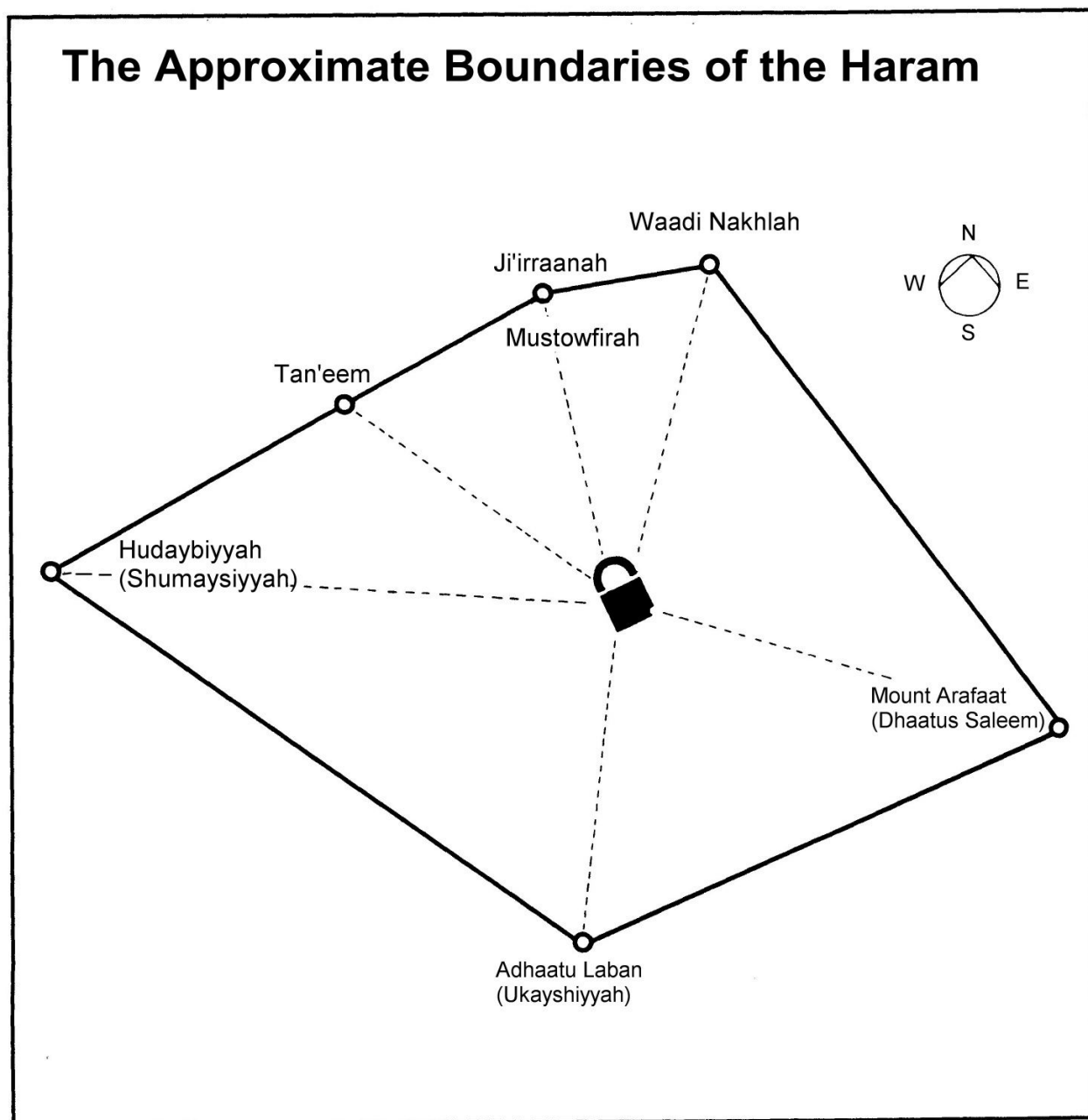
[1] Bukhaari, Hadith 1834.
[2] *Zaadul Maseer* (Vol.8 Pg.276).
[3] *Zaadul Maseer* (Vol.6 Pg.117).
[4] *Zaadul Maseer* (Vol.7 Pg.149).

- The entire area of the Haram

The Boundaries of the Haram of Makkah

The sanctity of Makkah mentioned in the previous pages is not confined to the city of Makkah only. By His grace, Allaah has also made the area around Makkah sacred, thus expanding the area of sanctity.

A Hadith states that Hadhrat Jibra'eel υ made Hadhrat Ibraheem υ stand at the boundary points of the Haram and affix a stone there (to mark them). In this manner, Hadhrat Ibraheem υ had the honour of demarcating the boundaries of the Haram. When the Muslims conquered Makkah, Rasulullaah ρ instructed Hadhrat Tameem bin Asad

Khuzaa'ee τ to renew the markings indicating the boundaries. He then fulfilled the task most admirably.

In the years afterwards, several Muslims leaders and influential people had the markings renewed in various places until the number of markings totalled 943. Most of the markings were placed on visible landmarks such as hills and other high areas. However, most of these markings have since been erased and only those survived which have been cared for and maintained. The total area of the Haram is approximately 550 km^2.[1]

Allaah has made this area a focal point for people and a place of safety. In this regard, Allaah says:

وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ

Whoever intends to unjustly perpetrate an act of irreligiousness there *(in the Haram)*, **We shall let him taste a painful punishment.** {Surah Hajj, verse 25}

When the Muslims conquered Makkah, Rasulullaah ρ said, "Allaah had made this city sacred the day He created the heavens and the earth and its sanctity shall remain until the Day of Qiyaamah. None but myself has been granted permission to fight or kill in it and that (permission) too is only for a few hours of the day. Its sanctity shall now remain inviolable until the Day of Qiyaamah. Its thorns cannot be broken, its animals cannot be harmed and things fallen on its ground cannot be picked up unless with the intention of returning it to its owner or making public announcements (to locate the owner)[2]. It is also forbidden to cut the grass that (naturally) grows here."[3]

Hadhrat Sa'eed bin Musayyib رحمه الله says, "I have heard that the people of Makkah shall never be destroyed unless they regard the Haram as *'hil'* (non-sacred)."[4]

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[1] *Az Zuhoorul Muqtatifah* Pg. 25, *Subulul Hudaa war Rashaad* (Vol.1 Pg.58), *Al Baladul Ameen* (Vol.1 Pgs.56-62). In this regard, it is worth studying the article of Dr. Abdul Malik, entitled *'Harame Makki awr un ki Hudood'*.

[2] Nowadays there is an office for lost items within the Haram. Therefore, if any person finds any lost item and fears that it would be destroyed or fall in the wrong hands if left where it is, he should take it to the office.

[3] Muslim, Kitaabul Hajj – Hadith 1353.

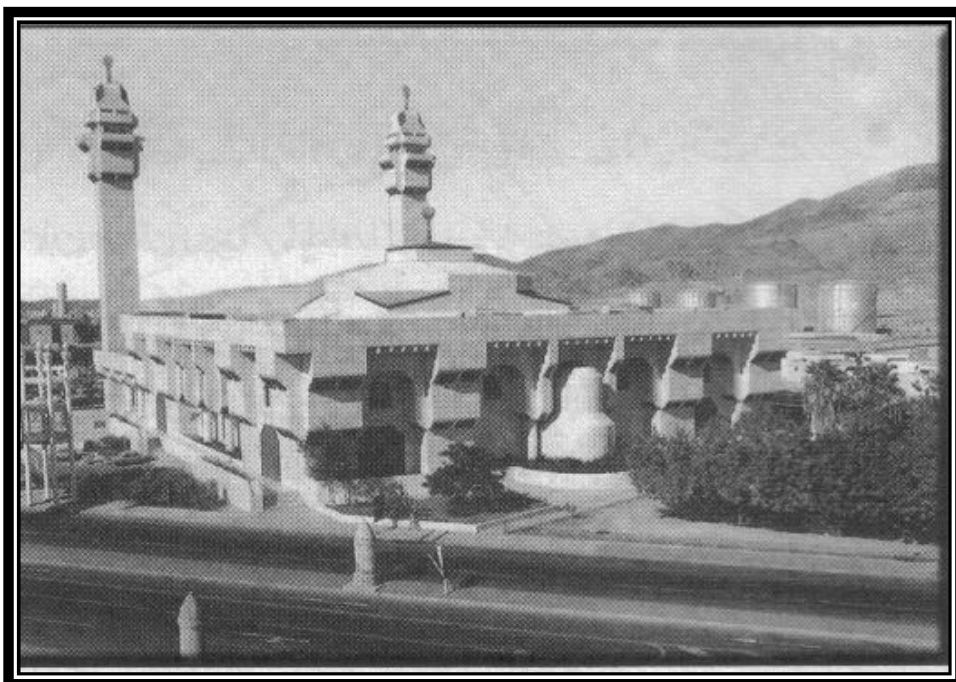
[4] *Akhbaar Makkah*, Hadith 1501.

Discussing the etiquette of the Haram, Hadhrat Mujaahid رحمه الله mentioned, "When you enter the Haram, never push anyone, never harm anyone and never crowd."[1]

Here follows a tabular representation of distances between the Masjidul Haraam and the various boundaries of the Haram:

Tan'eem (Masjid Aa'isha)	Nakhlah	Adhaatu Laban	Ji'irraanah	Hudaybiyyah	Arafaat
7.5 km	13 km	16 km	22 km	22 km	22 km

Masjid Aa'isha (the Masjid of Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها)

This Masjid is situated south of Makkah. It lies 7.5 km from Makkah on the road to Madinah and is the closest of all the boundary points. The Masjid is built on the spot where Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها entered into the state of Ihraam during the farewell Hajj. Hadhrat Jaabir τ reports that because Hadhrat Aa'isha رضي الله عنها was experiencing her menstrual cycle, Rasulullaah ρ instructed her to perform all the various rites of Hajj except for the Tawaaf. She then performed the Tawaaf after her cycle had ended. She then said, "O Rasulullaah ρ! While you have performed Hajj and Umrah, I have performed only Hajj." Rasulullaah ρ then instructed her brother Hadhrat Abdur Rahmaan bin Abu Bakr τ to take her to Tan'eem and it was from

Masjid Tan'eem (Masjid Aa'isha)

[1] *Akhbaar Makkah*, Hadith 1472.

there that she performed her Umrah after her Hajj during the month of Dhul Hijjah.[1]

Allaama Ibn Jurayj رحمه الله says, "I saw Ataa رحمه الله point out the spot where Hadhrat Aa'isha رضي الله عنها entered the state of Ihraam. It was the same spot where Muhammad bin Ali Shaafi'ee erected a Masjid."[2]

Khaadimul Haramain King Fahd bin Abdul Azeez recently extended this Masjid, giving it a total area of 84500 m^2 together with its attachments. It was completed at an estimated cost of ten million Saudi Riyaals. The prayer area of the Masjid measures 6000 m^2 and can accommodate approximately fifteen thousand worshippers.

The Place Where Hadhrat Khubayb τ was Martyred

Approximately two hundred metres south of Masjid Tan'eem in an area falling under the *'hil'* (non-Haram area), the great Sahabi Hadhrat Khubayb bin Adi τ was martyred. The narrative reads that during the sixth year after the Hijrah, Rasulullaah ρ dispatched a group of seven Sahabah ψ with a delegation from the Banu Lihyaan tribe to teach Islaam to the other members of their tribe. It was at a place called Rajee that the Sahabah ψ were attacked by the Banu Lihyaan tribe and all but two of them were martyred. The two surviving Sahabah ψ were Hadhrat Khubayb τ and Hadhrat Zaid bin Dathana τ. They were both later executed by the Mushrikeen. When the Mushrikeen were about to kill Hadhrat Khubayb τ, they asked him whether he preferred to have Rasulullaah ρ in his place in exchange for his own freedom. Hadhrat Khubayb τ did not only say no, but he made a statement that is worth writing in gold and which displays the love that the Sahabah ψ had for Rasulullaah ρ and the sacrifices they were prepared to make for him. Hadhrat Khubayb τ replied, "Never! I swear by the Exalted Allaah that I would not even accept a thorn pricking the foot of Rasulullaah ρ wherever he may be while I am enjoying life with my family." To this, Hadhrat Abu Sufyaan τ (who was not a Muslim at the time) remarked, "I have never seen anyone love another as the companions of Muhammad ρ love Muhammad ρ."

Before being executed, Hadhrat Khubayb τ requested to be left to perform two Rakaahs of salaah. After performing the salaah, he turned

[1] *Bukhaari, Kitaabul Hajj* – Hadith 1785.
[2] *Akhbaar Makkah* by Azraqi (Vol.2 Pg.209).

to the people and said, "I would have lengthened the salaah if it were not for you thinking that (I am doing so because) I am afraid to die." Hadhrat Khubayb τ was the first to start the practice of performing two Rakaahs salaah at the time of execution. He then recited some couplets which meant:

"When I am killed as a Muslim, I care not on which side I fall
This is all for Allaah and if He wills, He could bless the severed limbs of my body"

A small tower had been erected to denote the spot where Hadhrat Khubayb τ was martyred. Kurdi has illustrated the tower in his book and it stood intact until it was demolished in the year 1377 A.H.[1]

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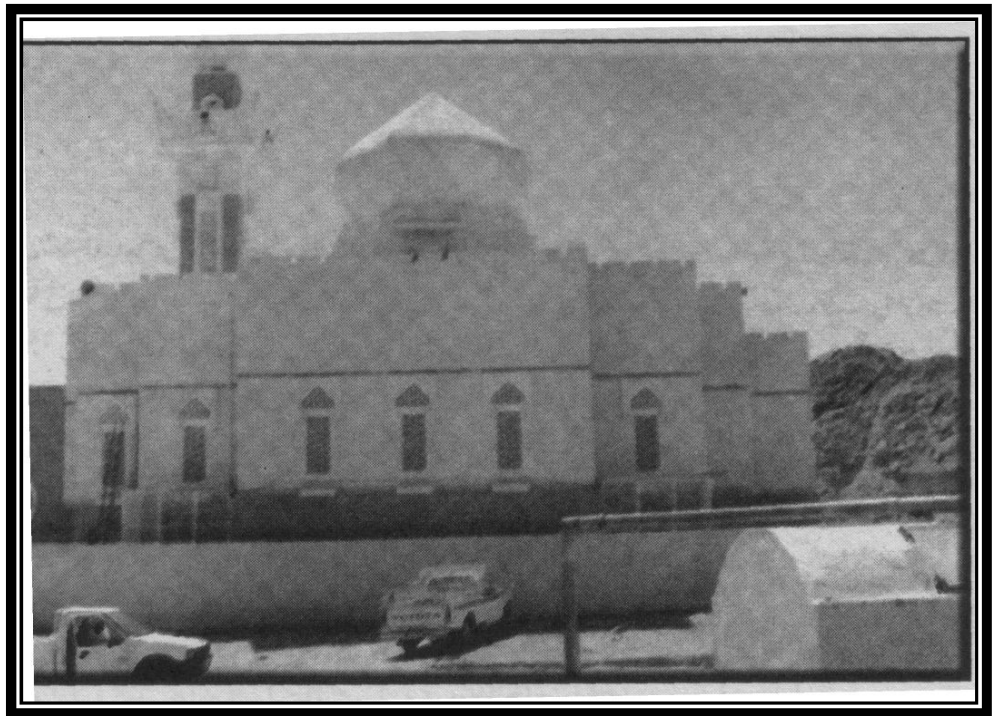
[1] Ibn Hishaam (Vol.3 Pg.173-178). *Akhbaar Makkah* by Faakihi – Hadith 1763. *Tareekhul Qaweem* (Vol.5 Pg.154), *Ma'aalim Makkah Tareekhiyyah* Pg.325.

Ji'irraanah

Masjid at Ji'irraanah

This area has been named after a woman from the Quraysh who belonged to the Banu Tameem tribe. Her name was Reeta and her title was Ji'irraanah. She was mentally deranged and spent the entire day knitting cloth and then tearing it up in shreds. According to a narration of Hadhrat Abdullaah bin Abbaas τ[1], it is this very lady that the Qur'aan refers to when it states:

وَلاَ تَكُونُواْ كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا

Do not be *(foolish)* **like the woman who shredded her spun yarn to threads after strengthening it...** {Surah Nahl, verse 92}

Nowadays there is a little settlement there that begins from the valley of Sarif and is situated 24 km north east of the Masjidul Haraam. One of its roads lead directly to Makkah. The water of this area is proverbial for its sweetness and it has a Masjid from where the people of Makkah enter into the state of Ihraam when performing Umrah. It was Khaadimul Haramain King Fahd who extended the Masjid at a cost of two million Saudi Riyaals. The Masjid covers and area of 430 m^2 and can accommodate a thousand worshippers.[2]

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[1] *Akhbaar Makkah* by Faakihi.

[2] *Shifaa'ul Ghiraam* (Vol.1 Pg.291), *Taareekhul Qaweem* (Vol.5 Pg.162), *Ma'aalim Makkah* (Pg.65), *Qissatut Towsee'atil Kubra* (Pg.56).

Distribution of the Booty

In the year 8 A.H. when the Muslims conquered Makkah, Rasulullaah ρ camped a few days at Ji'irraanah, where he distributed the booty the Muslims had captured from the Hawaazin tribe during the Battle of Hunayn. It was however after some time that the distribution was completed. When this was done, the people of the Hawaazin came to Rasulullaah ρ in repentance and requested to have their prisoners and wealth back. Rasulullaah ρ gave them the option of settling for either their prisoners or their wealth. When they opted for their prisoners, Rasulullaah ρ instructed the Sahabah ψ to hand over the prisoners to them. The Sahabah ψ did so obligingly. That evening, Rasulullaah ρ entered into the state of Ihraam for Umrah and after completing the Umrah, he left for Madinah the same night.

An Interesting Incident

It was here at Ji'irraanah that an incident took place which is a great source of pride for the Ansaar. The incident was that Rasulullaah ρ gave large shares of the booty to people with the intention of winning them over to Islaam or to strengthen their conviction in Islaam. Because none of the Ansaar received such generous sums, some Ansaar youth were disturbed by it. It was then that Rasulullaah ρ said to the Ansaar, "O assembly of Ansaar! Does it not please you that while others may take goats and sheep home with them, you will be taking the Rasool of Allaah ρ home with you?" This filled their eyes with tears and they expressed their pleasure with the distribution.

It was also at Ji'irraanah that the following verse of the Qur'aan was revealed:

وَأَتِمُّواْ الْحَجَّ وَالْعُمْرَةَ لِلّهِ ...

And complete the Hajj and Umrah exclusively for Allaah... *{Surah Baqarah, verse 196}*

Hudaybiyyah

A Masjid at Hudaybiyyah

Hudaybiyyah lies outside the boundary of the Haram on the old highway between Makkah and Jeddah. The place lends its name from a well in the area which is called Hudaybiyyah. The area is now famously known as Shumaysi. This name is also because of a well of the same name[1]. A new Masjid has been erected here. Hudaybiyyah also lies 24 km away from the Masjidul Haraam and is located two kilometres away from the Haram boundary. There are remains of an old Masjid here that was made of stone and lime.

The Pledge of Ridwaan

It was here at Hudaybiyyah that the historical incident of the Pledge of Ridwaan took place in 6 A.H. This pledge was taken at the time when Rasulullaah ρ had left for Makkah with the intention of performing Umrah. When the Quraysh stopped the Muslims from entering Makkah, Rasulullaah ρ sent Hadhrat Uthmaan bin Affaan τ to Makkah to explain the situation to the Kuffaar. Because Hadhrat Uthmaan τ was a little delayed in Makkah, the rumour spread that he had been martyred. Rasulullaah ρ then took the pledge from the Sahabah ψ to fight the Quraysh untill death. This was a pledge to die. Referring to this pledge, Allaah says in the Qur'aan:

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[1] Faasi (died 832 A.H).

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

Indeed those who pledge their allegiance to you *(O Rasulullaah ρ)* **they really pledge their allegiance to Allaah** *(because they do this to please Allaah)*. {Surah Fatah, verse 10}

Another verse states:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Allaah was well pleased with the Mu'mineen *(the Sahabah ψ)* **when they pledged their allegiance to you** *(O Rasulullaah ρ)* **beneath the tree** *(at Hudaybiyyah)*. {Surah Fatah, verse 18}

Because Allaah declared that He was pleased with the Mu'mineen when they took this pledge, it is referred to as the 'Pledge of Ridwaan' ('Pleasure'). It is indeed surprising to note that while Allaah has declared that He is pleased with the Sahabah ψ who participated in this pledge, there are some people who are not pleased with them and search for their faults.

The Treaty of Hudaybiyyah

When Hadhrat Uthmaan τ returned safe and sound, the Kuffaar of the Quraysh entered into negotiations with the Muslims and a peace treaty was soon concluded. Although the clauses of the treaty seemed to favour the Kuffaar, the outcome proved to be strongly in favour of the Muslims. When the Muslims were returning to Madinah after the conclusion of the treaty, Allaah revealed the opening verses of Surah Fatah, which refer to the treaty as a victory for the Muslims. Allaah says:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Indeed, We have granted you *(O Rasulullaah ρ)* **a clear victory.** {Surah Fatah, verse 1}

The Miracle of Water Gushing from an Empty Well

Rasulullaah ρ and the Sahabah ψ camped at Hudaybiyyah for a few days and besides having the honour of being the venue for the historical Pledge of Ridwaan, it was also at Hudaybiyyah that some miracles materialised at the hands of Rasulullaah ρ. These add to the historical significance of the area.

Hadhrat Baraa τ narrates that the Sahabah ψ numbered fourteen hundred at Hudaybiyyah and there was only one well there. Because of regular use, the well dried up. Rasulullaah ρ then went to the edge of

the well and spat a mouthful of water into it. Not even a few moments had passed before water started gushing from the well and all the Sahabah ψ had enough water for themselves and for their animals.[1]

Water Gushes from Rasulullaah ρ's Fingers

Another miracle at Hudaybiyyah is reported by Hadhrat Jaabir τ. He says that people were thirsty at Hudaybiyyah and only Rasulullaah ρ had some water in a bucket. When he started performing wudhu, the people looked at him with great desire for the water. Seeing them stare, Rasulullaah ρ asked what the matter was. When they informed Rasulullaah ρ that they had no water for wudhu or for quenching their thirst, Rasulullaah ρ put his hand into the same bucket and water started gushing forth from his fingers. Hadhrat Jaabir τ says that they all then had sufficient water for wudhu and for drinking. When someone asked Hadhrat Jaabir τ how many they were, he replied, "The water would have been enough for us even if we had been a hundred thousand. However, we numbered fifteen hundred."[2]

[1] Bukhaari – Hadith 3577.
[2] Bukhaari – Hadith 3576.

Nakhlah

Nakhlah is a place that lies between Makkah and Taa'if. It forms both the northern and eastern boundaries of the Haram and has two districts. One is called Nakhlah Yamaani, which leads to Taa'if and is on the left. The other is called Nakhlah Shaami and is also referred to as Madeeq. Nakhlah is located 45 km from Makkah and the two districts are separated by a mountain range called Daa'ah. It was at this very Nakhlah that Rasulullaah ρ stayed as he was returning from his historic journey to Taa'if. This occurred ten years after Rasulullaah ρ announced his prophethood. It was on this occasion that a group of the Jinn heard Rasulullaah ρ recite the Qur'aan and became Muslims.[1]

In a narration of Bukhaari, Hadhrat Abdullaah bin Abbaas τ states that Rasulullaah ρ once went with a few Sahabah ψ to the marketplace of Ukkaaz[2]. It was at this time that the Jinn were being pelted by stars when they tried to eavesdrop on the conversations of the angels (to learn what was to happen in the future). When they returned without learning anything, they convened and decided, "Something must have happened today. Let us travel east and west to discover the cause of this." They therefore dispersed throughout the world to learn what unusual change had occurred. The group of Jinn that travelled to the Tihaamah region found Rasulullaah ρ leading the Sahabah ψ in the Fajr salaah at Nakhlah. Listening attentively to the Qur'aan, they concluded that it was this very Qur'aan that had become an obstacle to their overhearing the news of the heavens. They then returned to their people and narrated the events to them. This is recounted in Surah Jinn, in which Allaah quoted them as saying:

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا * يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا

"Indeed we have heard a most astounding Qur'aan. It points towards righteousness so we believed in it and we shall never ascribe any partner to our Rabb." {Surah Jinn, verses 1,2}

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[1] *Akhbaar Makkah* by Faakihi (Vol.5 Pg.98), *Fat'hul Baari* (Vol.8 Pg.674).

[2] This is place between Makkah and Taa'if, located 35 km from Taa'if. Approximately sixteen years before the birth of Rasulullaah ρ, this area became a marketplace for the Arabs. They would gather there for a few days each year to recite poetry and deliver lectures in praise of their ancestors. They would also engage in trade there. It was in the year 129 A.H. that the Khawaarij plundered the place and left it a deserted ruin.

The Expedition of Hadhrat Abdullaah bin Jahash τ to Nakhlah

Rasulullaah ρ once dispatched Hadhrat Abdullaah bin Jahash τ with eight other Sahabah ψ to Nakhlah where they were to monitor the movements of a Kuffaar caravan. It happened to be the last day of Rajab so the Sahabah ψ urgently convened, saying to each other, "If we fight them today, we will be fighting them in a sacred month (during which the Arabs regarded fighting as forbidden) and if we leave them, they will be entering the precincts of the Haram by nightfall, because of which they will be protected from us (because no person can be attacked within the boundaries of the Haram)." They therefore decided to attack. Amr bin Hadhrami was killed in the attack while Uthmaan bin Abdullaah and Hakam bin Kaysaan were taken captive. The others managed to escape. **This was the first time that the Muslims had killed any Kaafir in battle, the first time that prisoners were taken and the first time that booty was earned.**

When Rasulullaah ρ learned that the incident took place during a sacred month, he said to them, "By Allaah! I never instructed you to launch any attack during a sacred month." The Kuffaar also started ridiculing the Muslims for fighting during a sacred month. It was with reference to this Allaah revealed the verse:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ
الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

They question you *(O Muhammad ε)* **about warfare in the sacred months** *(Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab)*. **Say, "Warfare in these months is a grave matter, but to prevent** *(others)* **from Allaah's way** *(from Islaam)*, **to disbelieve in Him,** *(to prevent people from)* **the Masjidul Haraam and to expel** *(drive out)* **its people from it** *(as the Mushrikeen did to Rasulullaah ρ and the Sahabah ψ)* **is a far greater sin in the sight of Allaah. Corruption** *(especially kufr, Shirk and causing mischief in religion)* **is worse than killing."** {Surah Baqara, verse 217}

After the conquest of Makkah, Rasulullaah ρ passed by Nakhlah Yamaani on his way from Hunayn to Taa'if. He then also passed Qarnul Manaazil before camping the army near Taa'if.[1]

[1] *Seerah* of Ibn Hishaam (Vol.3 Pg.482).

The Demolition of the Idol Uzza

Nakhlah has been noted in several historical incidents. It was also here that the famous idol of the Quraysh and the Banu Kinaanah was stationed. The idol was known as Uzza and was the largest of all the idols. The idol is also mentioned in the Qur'aan where Allaah says:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى

Have you ever thought about Laat and Uzza? {Surah Najm, verse 19}

After the conquest of Makkah, Rasulullaah ρ sent Hadhrat Khaalid bin Waleed τ to demolish it. Hadhrat Khaalid τ proceeded with thirty horsemen and set the place alight. As he reported back, Rasulullaah ρ asked him whether he had seen anything. When he replied that he had seen nothing, Rasulullaah ρ told him that he had not finished Uzza off. Hadhrat Khaalid τ returned and when he reached the place he saw a dark-skinned naked woman with dishevelled hair emerging from the place. He drew his sword in anger and despite the pleas from her devotees, Hadhrat Khaalid τ killed her. This time when he reported back, Rasulullaah ρ said, "That was Uzza. She has now lost hope of ever being worshipped in this peninsula."[1]

[1] *Ma'aalim Makkah* (Pg.187), Ibn Hishaam (Vol.1 Pg.84) and *Zaadul Ma'aad* (Vol.2 Pg.186).

Adhaatu Laban

This is low-lying area. Because of the presence of a whitish mountain nearby, the area received the name "Laban", which means 'milk'. This place marks the southern boundary of the Haram and lies 16 km from the Masjidul Haraam. Nowadays it is commonly known by the name Uqayshiyyah. This name is attributed to Ibn Uqaysh who was once king of the area.

This area was inhabited by the Banu Khuzaa'ah tribe, who were Rasulullaah ρ's allies. After the Treaty of Hudaybiyyah was signed, the Banu Bakr tribe who were allies of the Quraysh attacked the Banu Khuzaa'ah tribe with the help of the Quraysh (thereby violating the treaty). When the Banu Khuzaa'ah pursued them, the Banu Bakr entered the precincts of the Haram and said to Naufal the leader of the Banu Khuzaa'ah tribe that he could not fight them since they were within the Haram and he could not violate its sanctity. He said to them, "While you rob within the Haram, you cower in its sanctity when revenge is to be taken from you." He then sought assistance from Rasulullaah ρ who responded with the Muslim army and then conquered all of Makkah.[1]

"PEOPLE OF THE HARAM" (اهل حرم)

The people of the Haram refers to people who reside in Makkah either temporarily or permanently. It also refers to those people who live within the boundaries of the Haram. While these people may enter the state of Ihraam from the homes when they intend performing Hajj, they need to do so from one of the boundaries when performing Umrah.

"PEOPLE OF *HIL*" (اهل حِل)

These are the people who live between the Miqaat and the Haram boundaries. Such people may enter the state of Ihraam from their homes regardless of whether they intend performing Hajj or Umrah.

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[1] *Ma'aalim Makkah* (Pg.202,320,336), Ibn Hishaam (Vol.3 Pg.389) and *Zaadul Ma'aad* (Vol.3 Pg.270), *Akhbaar Makkah* by Faakihi (Vol.4 Pg.195 and Vol.5 Pg.97), *Qaamoosul Muheet*.

"AAFAAQI" (آفاقي)

This is any person who lived outside the Miqaat. They will enter the state of Ihraam at their respective Miqaat.

Miqaat

Rasulullaah ρ himself specified each of the various Miqaat. Dhul Hulayfah is the Miqaat for the people of Madinah, Juhfah is the Miqaat for the people of Shaam, Qarnul Manaazil is the Miqaat for the people of Najd and Yalamlam is the Miqaat for the people of Yemen. Rasulullaah ρ had also mentioned that these places will be the Miqaat for people of other regions who pass by any of them when going to Makkah for Hajj or Umrah. Those people living within the Miqaat but outside the Haram (the people of *hil*) will enter into Ihraam from their homes while residents of Makkah will do so from Makkah.[1]

A narration of Muslim states that the Miqaat for the people of Iraq is Dhaatul Irq.

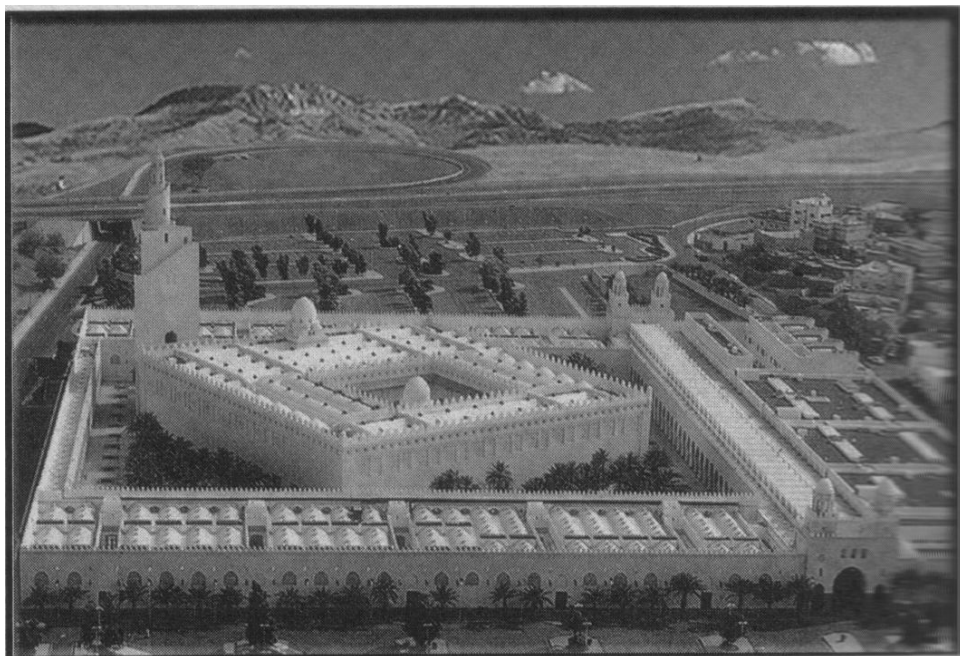
Here follows a tabular representation of distances between Makkah Mukarramah and the various Miqaat:

Qarnul Manaazil	Dhaatu Irq	Yalamlam	Juhfah	Dhul Hulayfah
80 km	90 km	130 km	182 km	410 km

[1] Bukhaari – Hadith 1524

The Various Miqaat (with Latitude and Longitude)
39°
40°
41°
N
Dhul Hulayfah
24°
23°
22°
21°
Raabigh
Rabee Harsha
Juhfah
Haadha
Dhaatu
Irq
Dhahbaan
Makkah
Mukarramah
Qarnul
Manaazil
Jeddah
Raadi'ee
Yalamlam

Dhul Hulayfah

Another name for the place is Abyaar Ali and is the Miqaat for the residents of Madinah and others proceeding to Makkah from this direction. It lies 410 km north of Makkah and 10 km from the Masjidun Nabawi. Its latitude is 24º 24' 44" N while the longitude is 39º 32' 33" E. There is a Masjid here known by the names of Masjid Dhul Hulayfah, Masjid Miqaat and Masjid Shajarah. When leaving for Makkah, Rasulullaah ρ would perform salaah at the location of this Masjid Shajarah.

Khaadimul Haramain King Fahd bin Abdul Azeez recently extended this Masjid, giving it a total area of 90 000 m^2 together with its attachments. It was completed at an estimated cost of twenty million Saudi Riyaals and can accommodate approximately five thousand worshippers. It has a single Minaarah measuring 64 m and the dome rises 28 m high.[1]

Qarnul Manaazil

The word "Qarn" refers to a horn. In this instance it refers to an outcrop of a mountain that appears to be a mountain on its own. This place serves as a Miqaat for the people of Najd and surrounding areas, including people coming from the Gulf, Riyaadh and Taa'if. There are

[1] Bukhaari – Hadith 1533, *Daleelul Injazaat* by Sanawi (1409 A.H.) Pg.27, *Masaajidul Athariyyah* Pg. 259, *Majallatul Buhooth* No.29.

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